तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Elephant on a Dish

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Ramananda Ray. If one actually wants to take a Ph.D. degree from Sri Chaitanya Mahaprabhu and be approved by Ramananda Ray, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [*Cc. madhya* 19.170]). A person who identifies with his material body cannot understand these talksbetween Sri Ramananda Ray and Sri Chaitanya Mahaprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Sriman Madhvacharya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual *prema-vilāsa-vivarta*. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and *sahajiyās* cannot understand the talks between Ramananda Ray and Sri Chaitanya Mahaprabhu concerning the pastimes of Sri Radha and Krishna. ❀

— Purport to *Cc. madhya* 8.193

Don't Hate Followers of Other Religions

Srila Thakur Bhaktivinode

kena ār kara dveṣa, videśi-jana-bhajane
bhajanera liṅga nānā, nānā deśe nānā jane

Why do you continue to hate the way the Lord is worshiped by people of other lands? There exist a number of authentic ways to worship God, as can be seen practiced by various people living in different countries.

keho mukta-kacche bhaje, keho hāṭu gāḍi' pūje
keho vā nayana mudi' thāke brahma-ārādhāne

next column ☞

Some people worship the Lord in an untidy or careless manner; some worship him by bending down on their knees; still others close their eyes while worshiping his impersonal *brahman* aspect.

keho yogāsane pūje, keho saṅkīrtane maje
sakale bhajiche sei eka-mātra kṛṣṇa-dhane

Some people worship him by assuming various yoga postures, and some immerse themselves in the congregational chanting of the Lord's holy names; but all of them worship that one and only supreme treasure — Lord Sri Krishna.

ataeva bhrātṛ-bhāve, thāka sabe su-sadbhāve
hari-bhakti sādha sadā, e jīvane vā maraṇe

Therefore you should all reflect a mood of brotherhood and live together in transcendental friendship. Always practice devotional service to Lord Hari, whether in life or at death. (*Gītāvali* 8.5; *Prema-pradīpa*, chapter 4.)

— "*The Songs of Bhaktivinoda Thakura, Śaraṇāgati and Gītāvalī*". English translation by Sri Dasarath Suta Das. Nectar Books. Union City, Georgia, USA. 1994.

Instructions for Nama-bhajan and Worship

A letter from Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

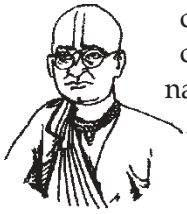
śrī śrī kṛṣna caitanya-candro vijayatetamām
[All glories to the moon-like Sri Krishna Chaitanya]

śrī-dhāma māyāpur, 4 *dāmodara*, *śrī caitanyābda* 429 [27 October 1915]

sneha-vigraheṣu _____ [Dear _____],

śubhāśīṣāṁ rāśayaḥ santu viśeṣāḥ [May extraordinary, auspicious blessings be upon you!]

I have received your letter dated 2 *Dāmodar*, and came to know that your enthusiasm for chanting the holy name is increasing. By chanting the holy name, all *anarthas* will be removed. Automatically, then, *rūpa*, *guṇa*, and *līlā* — the Lord's form, qualities, and pastimes — will manifest themselves. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and his name are one and the same. This will be understood clearly when the coverings in our hearts are removed. By chanting without offenses you will personally realize that all perfections come from the holy name.



Whoever chants the holy name gradually becomes free from false ego, gross and subtle bodily conceptions of life, and rises to the platform of realizing their *siddha-rūpa*, constitutional position. By attaining that *siddha-rūpa* and chanting the holy name, the transcendental form of Lord Krishna becomes visible. It is only by the holy name that the *jīva* realizes his *svarūpa*, constitutional position, and becomes attracted to the form of Krishna. It is only by the holy name that the *jīva* realizes his *svaguṇa*, his constitutional qualities, and becomes attracted to the qualities of Krishna. It is only by the holy name that the *jīva* realizes his *svakriyā*, constitutional activity, and becomes attracted to the pastimes of Krishna. "*Nāma-seva*" is the essence of all one's activities; it provides one all that is required. May the desire for service to the holy name with your body, mind, and words arise in the sky of your heart *(kāya-mano-vākye nāmera sevā āpanāra hṛdaya-ākāśe āpanā haitei udita haibe)*. All of the truths about the holy name will become revealed in the heart of one who is chanting. By hearing *śāstra*, and reading and discussing its subject matter, the form of the holy name will manifest. It is not necessary to write more about this. If you continuously chant the holy name you will gradually experience ecstasy in everything.

"Pure" and "impure" are material considerations. However, in performing service to the Lord one must give up impurity. *Sattva-guṇa* is bound by purity, while *raja-guṇa* and *tama-guṇa* are bound by impurity. The mode of goodness defeats the modes of passion and ignorance. Therefore, understanding the mode of transcendental goodness to be pure, with such ingredients one should render service to Lord Hari. One who has impure consciousness arising from passion and ignorance is unable to render service to the Lord. Similarly, if the ingredients are not free from the material modes, Bhagavan will not accept them. It depends on the consciousness of the person offering it. Purity must be considered. After spiritual consciousness has awakened, considerations of pure and impure are given up and transcendental discrimination will arise.

All are well here. From time to time let us know how your *bhajana* is doing and increase our happiness. Srimad Bhaktivilas Thakur Mahasay is well. Hearing about his *bhajana* from time to time we are pleased. Please read *Śrī Sajjana-toṣaṇī*.

nitya-aśīrvādak [Your ever well-wisher],

akiñcana śrī siddhānta sarasvatī ❀

— Translated by Sri Madhavendu Das from *Prabhupādera Patrāvali, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 4-5.

Simplicity and Association

Sri Srimad Gour Govinda Swami Maharaja

Devotee 1: You've said that duplicity comes from the desire for *pratiṣṭhā*, honor. So how does one get rid of the desire for honor?

Gour Govinda Swami: By *sādhu-sanga*. *Sādhu* is one who is very simple. Only in his association can you develop this. When you were a mere five-year-old boy you were so simple. You were not crooked. But now you are crooked. Why? When you grew up and associated with crooked persons, you also developed crookedness. It is by association, nothing else. If you associate with a *sādhu*, who is as simple as a child, then again you will develop that quality. You absorb influences according to the company you keep. If you keep company with thieves and robbers, what will people think of you? "He is a thief because he associates with thieves."

Devotee 2: I once spoke to a devotee who had left Krishna consciousness for some time. I said, "You should get *sādhu-sanga*." He immediately told me he was going to live in some place and associate with devotees — "*sādhus*", he said. But I knew those devotees. They were all very materialistic. He was thinking that all devotees are the same.

Gour Govinda Swami: How are all devotees the same? There are different levels: *kaniṣṭha, madhyama,* and *uttama*.

Devotee 2: They say, "Oh, they all speak *kṛṣṇa-kathā*."

Gour Govinda Swami: Kalanemi was a demon [For more on Kalanemi see *Bhāg.* 8.10.56, 10.1.68, and Srila A. C. Bhaktivedanta Swami Prabhupada's additional notes for *Bhāg*. 10.1], but was posing as a *sādhu*. He was chanting the holy name. Outwardly, one could think, "Oh, he is a great *sādhu*." But, inside he was actually a great demon. So many are like that, cheating *sādhus*. A real *sādhu* is completely absorbed in thought of Krishna, twenty-four hours.

Meeting such a person is Krishna's arrangement. You cannot find one on your own. You are a conditioned soul. Your conditioned senses are defective. How can you recognize a real *sādhu*? Only Krishna knows. Therefore you should cry before Krishna, completely dependent upon his will. Krishna will arrange for you to meet such a person. *kṛṣṇa kṛpāte guru mile, guru kṛpāte kṛṣṇa mile* — by the mercy of Krishna you will get guru, and by the mercy of guru you get Krishna. First is Krishna's mercy that you get guru, and then by guru's mercy you get Krishna. ❀

— Darshan in Bhubaneswar, 21 November 1992.

Nrsimha's Fire of Anger

There is a description in Madhvacharya's *Karma-nirṇaya* about a special type of fire called *baḍavāgni*. It emanates from Lord Narasimha and evaporates an entire ocean at the time of dissolution. By this, it is shown that no demoniac force can withstand the anger of the Lord. ❀

— From the *Vyākyā-saṅgraha* commentary on Srila Madhavacharya's *Dvādaśa-stotra*, by Sri Viswa-pati Tirtha Swami (Pejara of the Adhokshaja Math, Udupi). English translation by Sri Gadadhar Pandit Das. Vidhwan Vittalacharya Trust. Udupi. 2006. Page 36.

Prayer to Gaura Nitai

Śrī Śrī Gaura Nityānanda Vijñapti
Srila Lochan Das Thakur

ei-bāra karuṇā kara caitanya-nitāi
mo-sama pātakī āra tribhuvane nāi

O Chaitanya, Nitai! Now you must be merciful. In all the three worlds there is no sinner equal to me.

muñi ati mūḍhamati māyāra naphara
ei saba pāpe mora tanu jara jara

I am a grossly ignorant servant of *māyā* — all sins are residing in my body.

mleccha adhama yata chila anācārī
tā-sabā' ha-ite mora pāpa ati bhārī

The weight of my sins is greater than the combined sins of the all of the *mlecchas*, barbarian meat-eaters, *adhamas*, fallen persons, and *anācārīs*, those devoid of proper behavior.

aśeṣa pāpera pāpī jagāi-mādhāi
tā-doṅhāre uddhārile tomarā duṭī bhāi

Jagai and Madhai were the greatest sinners, yet you two brothers delivered them.

locana bale mo-adhame dayā naila kene
tumi nā karile dayā ke karibe āne

Lochan Das says, "Why has your mercy not come to this most wretched person? If you will not be merciful, then who will be?

— Translated by Bhakta Pradosh from *Śrī Saṅkīrtana-māhātmaḥ O Vaiṣṇava-vidhi*. Edited by Navin Madan Das. Sri Chaitanya Gaudiya Math. Mayapur 2005. Page 74.

Love for Krishna is the Purpose of all Religious Acts

Srila Lochan Das Thakur

Caitanya-maṅgala madhya *2.167-170*

hṛdaye yāvata kṛṣṇa udaya nā kare
tāvata tīrthera anugraha nāhi tāre

[Sri Chaitanya Mahaprabhu said:] If Krishna does not stay in one's heart, one cannot attain the mercy of the holy places.

kṛṣṇa-prema vinu dharma keho kichu nahe
paṭiyā dekhaha ihā śāstre saba kahe

Love for Krishna is the only true religion. There is no other. The scriptures declare:

mīnaḥ snāna-paraḥ phaṇī pavana-bhuṅ
meṣo 'pi parṇāśanaḥ
śaśvad bhrāmyati cakrigaur api bako
dhyāne sadā tiṣṭhati
garte tiṣṭhati mūṣiko 'pi gahane
siṁhaḥ sadā vartate
kiṁ teṣāṁ phalam asti hanta tapasā
sad-bhāva-siddhiṁ vinā

Fish intently bathe. Snakes eat only air. Sheep eat only grass. The ox circling the grinding wheel always walks. Cranes are rapt in meditation. Mice live in holes. Lions live in the forest. A person who has no love for Krishna, yet practices austerities like those of these animals, achieves a similar result to what these animals attain.

āradhito yadi haris tapasā tataḥ kiṁ
nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kiṁ
nāntar bahir yadi haris tapasā tataḥ kim

[In the *Narada-pañcaratra* (2.6) it is said:] If one can understand the Supreme Personality of Godhead and engage in his service there is no more need of severe austerities, penances, and so on. However, if after performing severe austerities and penances one does not understand the Supreme Personality of Godhead, such practices are useless.

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The Devas' Method of Relishing Vraja-bhava

Śrīmad Bhāgavatam *10.14.33*

eṣāṁ tu bhāgya-mahimācyuta tāvad āstām
ekādaśaiva hi vayaṁ bata bhūri-bhāgāḥ
etad-dhṛṣīka-caṣakair asakṛt pibāmaḥ
śarvādayo 'ṅghry-udaja-madhv-amṛtāsavaṁ te

[Lord Brahma prays to Krishna:] Yet even though the extent of the good fortune of these residents of Vrindavan is inconceivable, we eleven presiding deities of the various senses, headed by Lord Shiva, are also most fortunate, because the senses of these devotees of Vrindavan are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

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